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ABSTRACT

Two main ideas form the focus of this interdisciplinary unit: (1) Sub-Sahara Africa is a diverse geographic region with a little known but rich historical tradition; and (2) Sub-Sahara Africa has thrown off colonial rule and is developing modern societies that play an important role in the world today. The teaching guide and reading materials which comprise this document are both divided between these two ideas. Each section of the teaching guide includes subgeneralizations, suggestions of diverse instructional materials, and detailed guides for learning experiences. (Geography, ancient and modern history, politics, and culture are among the many facets of Africa covered in this unit.) See SO 000 584 for a listing of related documents. (JLB)

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Center for Ethnic Studies
Title III - ESEA
School District #163
Park Forest, Illinois

SEVENTH GRADE SOCIAL STUDIES UNIT

Sub-Sahara Africa

Main Idea One: Sub-Sahara Africa is a diverse geographic region with a little known but rich historical tradition.

Main Idea Two: Sub-Sahara Africa has thrown off colonial rule and is developing modern societies that play an important role in the world today.

SD 000 591

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Main Idea: Sub-Sahara Africa is a diverse geographic region with a little known but rich historical tradition.

CONTENT	LEARNING EXPERIENCES
1. Diversity of topography and climate make Africa a continent of geographic contrasts. 2. Many important kingdoms were founded in Sub-Sahara Africa during the Golden Age before Europeans were aware of these great civilizations. 3. Domination of African life by European colonizers had adverse effects upon its people's ability to develop and use their own human and economic resources. Materials Books (Multiple Copies) Chu - Glorious Age in Africa (10) Curtin - Africa, South of the Sahara (10) Davidson - A Guide to African History (10) Dobler - Great Rulers of the African Past (10) Hapgood - Africa (10) Jochanan - Africa, The Land, The People, The Culture (10) Mensoian - Arab World, New Africa (10)	Opener/ Write the word Africa on the chalkboard. Have students list as many things as then can about the people and lands of Africa. When the list is completed, let them group and label the items. Ask them to evaluate their knowledge of Africa and its people on the basis of those groupings. What else would they need to know to understand this continent? Note to Teacher: The activity in the Opener is Taba Thinking Task I: Concept Formation. Thinking Tasks throughout the unit are identified in the margin for the convenience of the teacher.

CONTENT	LEARNING EXPERIENCES

Books (Single Copies)

Burke - Africa
Salkever - Sub-Sahara Africa
Singleton - Africa in Perspective

Films

Atlantis - Negro Kingdoms
Coronet - African Continent: An Introduction

Filmstrips

CCM - The Living Heritage of Black Africa
EBF - Africa: Historical Heritage
The Slave Trade
Warren A. Schloat - Early Art
Sculpture
Masks

Maps

Africa - Historical Periods Wall Map
Africa - Physical-Political Wall Map
Africa - Student Outline Maps

Records

Africa South of the Sahara
Music of Equatorial Africa

Study Packets

Compile-A-Topic: Early African Civilizations

Development/

1. Let students study a physical map of Africa.

   a. Ask the class these questions and record their answers for use with Activity 4.

      1) How large is Africa in comparison to the United States?

      2) What significant mountains and plateaus does the map show?

      3) What major river systems flow through the continent?

      4) Where are large desert areas located?

      5) What percentage (or fractional part) of Africa is jungle? What part is grassland?

      6) How does the coastline of Africa compare with that of the United States? Does the absence of coastal indentations make for good harbors?

   b. Have students look at the map and see if they can see why Africa has one history north of the Sahara and another history south of the Sahara.

      Be sure students understand that North Africa is considered part of the Arab World while Central and South Africa have had a different cultural and historic tradition.

CONTENT	LEARNING EXPERIENCES
Jackdaw - The Slave Trade and Its Abolition Tape Life of Gustava Varga Transparencies Africa's New Nations Africa's Tribal Lands Student Readings: Book One 1. East African Discovery 2. Map: Early African Kingdoms 3. Map: Portuguese Exploration to 1600 4. West Africa in the Sixteenth Century 5. Europe in the Age of Exploration and Discovery 6. How It Began 7. Atlantic Slave Routes 8. West African Cargoes 9. A Typical Day on A Slave Ship 10. The African Association 11. African Folk Tales and Proverbs 12. The White Man's Burden	2. Show the film African Continent: An Introduction (MC-11). Discuss information given in the film about land forms, climatic regions, natural resources, land use. 3. Have students use outline maps of Africa and: a. Locate and mark the main areas of rain forest, grasslands and desert. b. Use different color schemes to show land elevations. c. Mark mountain ranges. Optional: A large class map can be made on a bulletin board using string or yarn with clear glue for the outline. Pictures of desert scenes, savannas, mountains, rivers, and other natural phenomena could be mounted and placed appropriately. Small groups could make maps showing climate, rainfall, animal life, plant life, land use and mineral resources. 4. Let students study the various regions of Sub-Sahara Africa and list the countries located in each of these areas: West Africa, Central Africa, East Africa, Southern Africa. Do students know the leaders of any of these nations? West Africa Dahomey, Guinea, Ivory Coast, Mali, Mauretania, Niger, Senegal, Toga, Upper Volta, Gambia, Sierra Leone, Ghana, Nigeria, Liberia

CONTENT	LEARNING EXPERIENCES

Central Africa

Cameroon
Central African Republic
Chad
Congo (Brazzaville)
Congo (Kinshasa)
Gabon

Southern Africa

Southwest Africa
Botswana
Rhodesia
Swaziland
Lesotho
Republic of South Africa

East Africa

Burundi
Rwandi
Uganda
Kenya
Tanzania
Zambia
Malawi
Mozambique
Malagasya Republic

Have a volunteer print the areas and the names of the countries in each area on a piece of tagboard and place this tagboard chart on a bulletin board for student reference throughout the unit.

5. Refer back to information listed in the Opener and Activity 1. Let students make appropriate additions to this list.

   Ask students what generalizations they can make about the continent. They should see that Africa is a land of contrasts and have a realistic concept of its great size and variety. They should also know that the region of Africa south of the Sahara contains a large number of nations.

6. On a map of the world have the class review the areas where early man first began.

CONTENT	LEARNING EXPERIENCES
	a. Ask students: Why were these areas the "cradles of life"? Write their responses on the chalkboard. b. Have students use one of the following sources to find out what scientists think about the origin of early man: Africa (Burke), pp. 20-22 Africa (Hapgood), pp. 4-5 A Guide to African History, pp. 1-9 East African Discovery: The Work of Dr. L.S.B. Leakey - Student Reading (Dr. L.S.B. Leakey and his wife have made important finds in Olduvai Gorge, a deep canyon in East Africa, located near Lake Victoria in Tanzania near Kenya. The fossils were of a small primate, slender in build and not weighing more than one hundred pounds. He lived close to 2,000,000 years ago. Scientists believe that mankind may have begun in Africa, and slowly moved to other parts of the world.) Note to Teachers: If you have taught a unit on Stone-Age Man, review how early man lived. Review also the "Cradle of Civilization," Egypt, and include mention of Pharaoh Ra Nubian and Nefertari (wife of Ahmose I). Discoveries at excavations near Khartoum in the Sudan and El Badari on the Nile indicate that Stone Age Negroes laid the foundations for much of the civilization of the Nile Valley. They manufacured pottery before pottery was made in other parts of the world.

CONTENT	LEARNING EXPERIENCES
	7. Show the filmstrip The Living Heritage of Black Africa (FF-307) to give students an overview of African history. a. Discuss these questions: 1) Where was the oldest kingdom in Africa located? 2) What kind of historical records were left by this civilization? 3) In what way did the Kush empire influence the rest of Africa? 4) What other empires flourished during the 12th century in Africa? 5) What three great kingdoms were located in West Africa? 6) How did these kingdoms obtain their wealth? 7) In what ways were East and West African empires similar? 8) What kinds of contact did the inhabitants of these black African kingdoms have with Europe? b. Optional: Individual students may do research and report on one of these early African Kingdoms: Nubia, Kush, Axum. 8. Tell the class that, because Africa has such a long and varied history, one area - West Africa - has been chosen for study. Divide the students into

CONTENT	LEARNING EXPERIENCES
	three groups and assign each group one of these important West African kingdoms for study: Ghana, Mali, Songhay. Each group will locate information for the retrieval chart shown on page 8. a. Students may use these questions to guide their research: 1) Where was the kingdom? 2) When was it important? 3) What type of government did it have? 4) What was the basis for its economy? 5) What was the way of life of its people? 6) What were its accomplishments in architecture, art, religion? 7) When did the kingdom decline? 8) What caused its decline? b. Student references: 1) Ghana Africa (Burke), pp. 81-91 A Guide to African History, pp. 20-25 A Glorious Age in Africa, pp. 13-50 Africa, The Land, The People, pp. 20-21 Arab World, New Africa, pp. 115-116

WEST AFRICAN KINGDOMS

	Ghana	Mali	Songhay
1. Where was it located?			
2. When was it important?			
3. What was its type of government?			
4. What was the basis for its economy?			
5. What was its way of life?			
6. What were its accomplishments in art, architecture, religion?			
7. What were the reasons for its decline?			
8. How do we know its history?			

CONTENT	LEARNING EXPERIENCES
	2) Mali Africa (Burke), pp. 92-100 A Guide to African History, pp. 25-28 A Glorious Age in Africa, pp. 51-78 Africa, The Land, The People, p. 21 Arab World, New Africa, pp. 116-117 Great Rulers of the African Past, pp. 3-23 3) Songhay Africa (Burke), pp. 100-106 A Glorious Age in Africa, pp. 79-113 Africa, The Land, The People, p. 22 Arab World, New Africa, pp. 117-118 Great Rulers of the African Past, pp. 27-66 Early African Civilizations--Study Packet 9. Show the film Negro Kingdoms (CES-1). a. Discuss these questions: 1) Why did early peoples from northern Africa migrate southward? 2) How was contact maintained northward over the desert? 3) How did the introduction of new foods and new materials lead to the development of western African kingdoms? 4) What other influence helped bring about the Golden Age of Africa? 5) What was the earliest kingdom? What contributed to its growth? 6) How did Mali gain power?

CONTENT	LEARNING EXPERIENCES
	7) What event showed the world the wealth and power of Mali? 8) What led to the conquest of Mali by Songhay? 9) What were Ali Beer's accomplishments? 10) Why did the Golden Age end? 11) What new forces came to shape the history of Africa? 12) How was a false idea of African history spread throughout the rest of the world? b. Add any pertinent information to the class retrieval chart. c. Optional: You may wish to show the filmstrips from the African Art and Culture series at this time: Early Art (FF-222), Sculpture (FF-223) and Masks (FF-224). It is wise to prepare students for the filmstrip on Early Art since it features a few examples of nude figures. Art reproductions available from the IMC may also be displayed at this time-- 1-b Gold Weight 1-f Ceremonial Double Cup 1-g Effigy Jug 1-h Headrest 1-m Babwenda Figure 1-o Beng Lulua Fetish Figure

CONTENT	LEARNING EXPERIENCES
Thinking Task II - Interpretation of Data	10. Have student groups report on their study of the three kingdoms: Ghana, Mali and Songhay. a. Let students review the information on the class retrieval chart. b. Conduct a summarizing discussion: 1) Why was each of these kingdoms important? 2) How were the kingdoms similar in political organization? 3) How were their economics alike and different? 4) What were the common characteristics of their ways of life? 5) What were the major accomplishments of each kingdom? 6) Why did these nations decline? 7) If Africa had so many important civilizations, why was it called the "Dark Continent"? 8) What can you say about Africa from 1000-1800 A.D.? 11. Review with students the interest of European explorers in the late 1400's. a. Student references: A Guide to African History, pp. 59-74 Great Rulers of the African Past, pp. 69-92 Map - Portuguese Exploration to 1600 - Student Reading

CONTENT	LEARNING EXPERIENCES
	b. Discuss these questions: 1) What was Columbus seeking when he discovered the New World? 2) What alternate routes to the East were available? 3) Why was a route around Africa avoided at first? 4) What later made this trip possible? 5) When did Portuguese explorers first sail along the coast of Africa and around Africa? 6) How did Africans view these first European explorers? 7) Why did African at first welcome trade with Europe? 8) How did this attitude later change? Why? 12. Have students discuss information about the African and European social systems during the period of European exploration and discovery. a. Student Readings: West Africa in the Sixteenth Century Europe in the Age of Exploration and Discovery b. Play the tape - Life of Gustava Varga - to give students additional information about African life and values.

CONTENT	LEARNING EXPERIENCES
	c. Discuss these questions: 1) How was African life organized? 2) What was the political organization of most African states? 3) What was the African view of the land? 4) What was the economic base of African society? 5) What religious beliefs did Africans hold? 6) What values were important in African society? 7) How did African and European life and values differ? 8) What is likely to happen when two divergent cultures come into contact? 13. Have students find out about the flourishing slave trade that grew up after Europe established coastal contacts in Africa. a. Student references: Africa (Burke), pp. 181-190 Africa (Hapgood), pp. 22-24 Africa, The Land, The People, pp. 25-28 Africa South of the Sahara, pp. 33-41 A Guide to African History, pp. 75-84

CONTENT	LEARNING EXPERIENCES
	Student Readings: How It All Began Atlantic Slave Routes West African Cargoes A Typical Day on A Slave Ship b. Optional: Show the filmstrip The Slave Trade (NN-54). This filmstrip makes reference to Gustava Varga, his experiences and his writings. c. Discuss these questions: 1) Why were slaves important to European traders? 2) What area provided the most slaves? 3) How did the European and African views of slavery differ? 4) How did Africans cooperate with the slave trade? 5) How was Africa weakened by the slave trade? 6) How did this trade make possible the total domination of Africa by Europe?
Task IV - Interpretation of Attitudes and Feelings	14. Select one of these activities to help students gain an understanding of the human aspects of slavery: a. Read to the class "I Saw A Slave Ship," pp. 3-10 of In Their Own Words. Use this question sequence: 1) What happened to Gustava Varga?

CONTENT	LEARNING EXPERIENCES

2) Why did this happen?

3) How did Varga feel about this?

4) What would your feelings be in the same situation?

5) What can you say about enslaved Africans and their feelings?

b. Have students put on a class radio or television show about slavery. An interviewer could talk to students playing the roles of slave traders, African chiefs, captured slaves, Europeans opposed to slavery, discussing whether this practice can be justified.

c. Have students complete one of these sentences:

You are an African being captured by a slave trader. You feel _____

You are a slave trader and you are asked to defend your practices. You say _____

You are an European against the practice of slavery. Your arguments are _____

d. An individual student may report to the class on the British controversy over the slave trade using these references:

Slavery and Its Abolition - Study Packet
Men With a Conscience
Why It Took So Long
Did abolition of slave trade change the European desire to dominate Africa?

CONTENT	LEARNING EXPERIENCES
	15. Have students find out about the interest of European explorers and adventurers in Africa during the mid-nineteenth century: a. Student references: Africa (Burke), pp. 198-213 The African Association - Student Reading b. Discuss these questions: 1) Why were explorers sent to Africa? 2) Why was Livingstone considered the most famous of the African explorers? 3) How did the explorers contribute to the knowledge about Africa? 4) How did this new knowledge lead to increased European interest in Africa? 5) How did it pave the way for European conquest and colonization? c. Optional: Individual students may do research and report on one of these explorers: James Bruce, Mungo Park, Rene' Caillie', Johann Rebmann, David Livingstone, Henry M. Stanley, Francis Burton, John Speke, Sir Samuel Baker. 16. Assign one or more of these readings about the division of Africa into European colonies:

CONTENT	LEARNING EXPERIENCES
	a. Student references: Africa (Burke), pp. 213-234 Africa (Hapgood), pp. 24-26 Africa, The Land, The People, pp. 28-30 Africa South of the Sahara, pp. 58-68 A Guide to African History, pp. 85-99 Sub-Sahara Africa, pp. 12-17 b. Discuss these questions: 1) Which nations were the chief colonizers of Africa? 2) What motives did these nations have? 3) Were the Africans easily colonized? 4) What led to their defeat? 5) What nations in Africa remained free? How did they do this? 6) How did Europeans use Africa's land, resources and people? 7) How did Africans suffer under colonial rule? 8) Were there any benefits of colonial rule? 9) How could the colonizers justify their actions? 10) How would Africans reply to this justification? 17. Let students examine the appropriate maps from the map series Historical Periods of Africa to compare the African states before and after the division of these states among colonial powers.

CONTENT	LEARNING EXPERIENCES
	18. Write this proverb on the board: "When the white man came, he had the Bible and we had the land; now we have the Bible and he has the land." a. Ask students to comment on its meaning. Does the proverb show how Africans felt about being colonized? How? b. Ask students to read African Folk Tales and Proverbs - Student Reading. How do these express African feelings about the white man? How do they express African values? c. Optional: Have students read the poem "White Man's Burden" by Rudyard Kipling. How does this poem express European attitudes toward colonized peoples? How do these attitudes contrast with those of the Africans? What evidences of irony do students find in the poem? 19. Select one of these activities for student evaluation of colonialism: a. Debate the question: Resolved: Colonial rule was necessary and beneficial in Africa from 1875-1950. b. Role play these situations: Suppose you were an African farmer with little land, and you could only earn money by working long hours at low wages. How would you look upon white usurpers?

CONTENT	LEARNING EXPERIENCES
	Suppose you were a white settler who paid the government for a farm, built a house, worked hard to make the farm efficient and profitable. You are now told by an African politician seeking independence to sell your farm to Africans because you are rich and they are poor. How would you react? Is there a "right" and a "wrong" side to the settler's problem?
	c. Put a Values Continuum on the chalkboard and let students place themselves along the continuum to indicate their personal view of colonialism: Benny Beneficial — 1 2 3 4 5 6 7 — Danny Detrimental Benny Beneficial: Colonialism may have had some bad points but its over-all effect was beneficial. Danny Detrimental: Colonialism was completely detrimental and its benefits to Africans are exaggerated.
Task III - Application of Generalizations	20. Ask students: What might have happened if Africa had been declared an open continent to traders of all nations rather than being divided up among competing powers? a. Write student hypotheses on the chalkboard.

CONTENT	LEARNING EXPERIENCES
	b. Choose specific hypotheses and ask these questions: 1) Why do you think this may have happened? 2) What would be the further consequences of this happening? c. Have students summarize: What can you state about Africa's development if colonial powers had not dividied up its land? Conclusion/ Show the filmstrip Africa: Historical Heritage (NN-52). Have students comment in writing on this quote: "The darkest thing about Africa has always been our ignorance of it." (George H. T. Kimble)

Main Idea Two: Sub-Sahara Africa has thrown off colonial rule and is developing modern societies that play an important role in the world today.

CONTENT	LEARNING EXPERIENCES
1. Sub-Sahara African nations won self-rule after World War II and began to build modern independent societies. 2. Many of these nations faced common problems: urbanization, economic development, political unity. 3. The culture of Africa has been a continuing influence on those American people who are direct descendants of black Africa. Materials Books (Multiple Copies) Curtin - Africa South of the Sahara (10) Davidson - A Guide to African History(10) Dostert - Africa 1970 (10) Hapgood - Africa (10) Jochanan - Africa, The Land, The People, The Culture (10) Mensoian - Arab World, New Africa (10) Books (Single Copies) Burke - Africa Clark - From Tribe to Town Ford - Tradition and Change in Four Societies Salkever - Sub-Sahara Africa Singleton - Africa in Perspective	Opener/ Write this statement on the board. Let students discuss: "To our great grandfathers, Africa was little more than occasional tales of Livingstone, slave raids and elephant ivory. To our grandfathers, it was vague awareness of brave missionaries and big game hunters. To our fathers, it was Tarzan stories and Humphrey Bogart movies." -- Waldemar A. Nielson Ask students: What does Africa mean to you today? What do you think it will mean in the future?

CONTENT	LEARNING EXPERIENCES

Filmstrips

EBF - Africa's Artistic Heritage
CCM - Black Africa: An Introduction
Kenya: A New Nation Faces Its Future
Life in the Cities
The Changing Economy of Black Africa
The Living Art of Black Africa
School Services - Profile of Africa, Pt. I

Maps

Africa - Historical Periods Wall Map
Africa - Physical-Political Wall Map
Africa - Student Outline Maps

Student Readings: Book Two

1. Uhuru
2. Races of Africa
3. Tribes of Africa
4. African Wasteland
5. Independent Activities
6. Important People and Leaders
7. Enrichment Books
8. Kobla
9. Trying to Beat the Odds
10. Tell Me, Josephine
11. Back to Africa
12. The Awakening

Development/

1. Have students use one of the following sources to find out about the movement for African independence after World War II.

   a. Student references:

      Africa (Burke), pp. 242-251
      Africa South of the Sahara, pp. 79-83
      A Guide to African History, pp. 100-112
      Uhuru - Student Reading

   b. Discuss these questions:

      1) What role did Africans play in World War II?

      2) How did Africa's participation in the war strengthen the desire for independence?

      3) How did the statements of Allied leaders hasten demands for independence?

      4) How was independence obtained? Did all countries gain independence in the same way?

      5) How did Africans view Europeans after independence?

      6) What changes in attitudes did Europeans have to make in relation to Africa?

   c. Let students use the Historical Periods Wall Map and the Political Map of Africa to review the changes from colonial states to independent nations.

CONTENT	LEARNING EXPERIENCES
	2. Use the two transparencies: Africa's Tribal Lands and African Nations Today. Show each transparency separately and then overlay the first transparency on the second. a. Ask Students: 1) How did tribal boundaries meet the needs of the African people? 2) How are national boundaries different from tribal boundaries? 3) What problems might be caused by these differences? 4) What other problems might newly independent African nations have? b. Write student hypotheses about problems on a piece of tagboard and save for use in Activity 5. If students have difficulty in listing possible problems, draw a parallel between the problems of a young person setting up an independent household and a young nation establishing an independent state. c. Optional: Students may also wish to study the two maps - Races of Africa and Tribes of Africa - Student Readings - to gain additional information about racial and tribal groups. 3. Show the filmstrip Profile of Africa, Pt. 1 (CES-91) or Black Africa: An Introduction (FF-306) to give students an overview of Africa today. Ask students to note what they see and why they think it is important.

CONTENT	LEARNING EXPERIENCES
	4. Have students read the editorial African Wasteland - Student Reading. a. Divide the class into three groups: U. S. businessmen, State Department officials, travel agents. Ask students in each group to write a letter refuting the position taken in the editorial. b. Let students meet in their respective groups to share their letters. Each group may choose 2-3 of the best letters to be read aloud to the whole class. 5. Show the filmstrip Kenya: A New Nation Faces Its Future (FF-317). a. Discuss these questions: 1) When did Kenya obtain independence? 2) Why did many Kenyans find it hard to accept the idea of nationhood? 3) What was the biggest problem faced by national leaders once independence was gained? 4) How did Europeans in Kenya react to independence? 5) How do most Kenyans make their living? 6) What steps is the government taking to improve agriculture? 7) How do physical barriers make economic development difficult? 8) What political and cultural conflicts exist in Kenya today? 9) What programs have been set up to reduce these conflicts? 10) Why is "Akenya Wote" the slogan of the Kenyatta government?

CONTENT	LEARNING EXPERIENCES

b. Have students compare the problems of Kenya as noted in the filmstrip with their list of hypotheses developed in Activity 2.

6. Divide the class into groups for study of these six countries: Ghana, Congo, Nigeria (West Africa), Kenya, Tanzania (East Africa), Union of South Africa (South Africa).

   a. Students may use these topics as the basis for their research:

      1) Geographic factors: location, land forms, climate, area
      2) History: pre-colonial, colonial, post-colonial
      3) Population: size, racial or tribal groups, languages, occupations
      4) Customs and traditions: religion, family life, art, music
      5) Economic life: agriculture, industry, exports and imports
      6) Government: form of government, leaders, stability of government
      7) Major problems
      8) Foreign affairs: relationships to outside powers, including the United States

   b. Student references:

      Africa, 1970

      Africa, The Land, The People

      Ghana, pp. 98-105
      Congo, pp. 115-123
      Kenya, pp. 130-135
      Nigeria, pp. 106-114
      Tanzania, pp. 136-138
      Union of So. Africa, pp. 147-161

      Tradition and Change in Four Societies

      South Africa, pp. 3-86

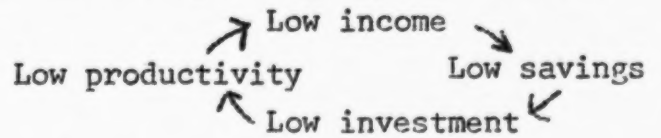
CONTENT	LEARNING EXPERIENCES
	c. Students may use the activities listed in the Student Readings for individual work during this time. Independent Activities Important People and Leaders Enrichment Books d. These filmstrips available from the IMC may be used independently by students who wish additional intake on lifeways in Africa: The Living Art of Black Africa (FF-308) Life Along the Great Rivers (FF-309) Lifeways of the Forest People (FF310) Lifeways in the Savanna (FF311) Lifeways of the Nomads (FF-312) Lifeways of the Masai (FF-313) Lifeways of the Rural Villages (FF314)
Task II - Interpretation of Data	7. Have students share their information on the countries studied. This may be done through a retrieval chart, through panel discussions by each group, through individual presentations. a. Let students take notes as each group reports so that the entire class has information about all six countries. b. Ask students to summarize their study by answering these questions: 1) What differences do you note among these countries? 2) What similarities do you find? 3) How can you explain these differences and similarities? 4) What can you say about African countries today?

CONTENT	LEARNING EXPERIENCES
	8. Show the filmstrip Life in the Cities (FF-315). a. Discuss these questions: 1) What historical or economic factors led to the development of Africa's present day large cities? 2) Why are these cities undergoing rapid growth today? 3) Why is there so much unemployment in these large cities? 4) What problems do newcomers to the city have? 5) Why do tribal associations grow up in the cities? 6) Why are African nations undertaking large housing developments in these cities? 7) What activities are carried on in these developments to help people adjust to city life? 8) What other social or cultural groups have been set up? 9) Why is education so important to Africa? 10) Where do most Africans receive college or advanced training? Why? 11) Why do political leaders seek to Africanize government and educational posts? 12) Why do some people say that cities threaten traditional life? How would you answer these people? b. The discussion of city life should also bring out parallels between African and American cities, between tribal associations in African cities and ethnic neighborhoods in American cities.

CONTENT	LEARNING EXPERIENCES
Task IV - Interpretation of Attitudes and Values	9. Assign students the two stories Kobla and Trying to Beat the Odds - Student Readings. These stories provide a view of the human factors involved in the transition from tribal to town life. Use the questions preceding each story for discussion. 10. Read to students situations 1-10 from "Tell Me, Josephine," pp. 17-22, From Tribe to Town. a. Ask students: How does this advice column compare to one in the United States? What do the questions and answers tell us about African culture and values? b. Assign students the additional five situations in Tell Me, Josephine - Student Reading. Have each student select a problem and write an answer to that problem. Let students share their answers. Then read the answer given by Josephine, pp. 22-25, From Tribe to Town. Is student advice the same? Why or why not? 11. Have students use appropriate map or text resources to list the economic resources of Sub-Sahara Africa. a. Student references: Africa (Burke),p. 65 Africa (Hapgood), p. 92 Arab World, New Africa, p. 140, 148 Sub-Sahara Africa, p. 44 b. Ask students to decide which African nations have the natural resources necessary for modern industry, which have largely agricultural resources. c. Optional: Students may wish to use outline maps to make mineral resource or agricultural product maps of Africa.

CONTENT	LEARNING EXPERIENCES
	12. Show the filmstrip The Changing Economy of Black Africa (FF-316). a. Discuss these questions: 1) Why are good harbors so important to African development? 2) What kinds of products does Africa export? 3) Where do most of the manufactured goods used by Africans come from? 4) Why do so many Africans hold low-skilled jobs? 5) What kind of local enterprises have Africans developed? 6) How will good transportation systems aid African economic development? 7) Why do governments encourage use of machines in agriculture? 8) How will increased industrialization raise the African standard of living? b. African governments play a major role in providing the thrust for economic development. Can students suggest reasons why private industry in Africa does not play a greater part in promoting this development?

CONTENT	LEARNING EXPERIENCES
	13. Have students find out why many African nations have developed socialist economic and/or political systems. a. Student references: Africa (Hapgood), pp. 99-103 Africa in Perspective, pp. 257, 260-261 b. Discuss these questions: 1) What is socialism? 2) How does it differ from capitalism and communism? 3) Why is socialism well suited to the African need for cooperative economic development? 4) How is socialism consistent with traditional African values? 5) Why do Africans reject capitalism as an economic system? 6) Why do they feel African development will best be served by one party rule? 7) How does African socialism differ from communism? 8) What advantages, disadvantages do you see in African socialism? c. Ask students to recall what they learned about African countries during their study of the six African nations. How many of these nations have one-party rule? Why must a nation attain economic independence before it can develop political democracy?

CONTENT	LEARNING EXPERIENCES
Note to Teacher: The vast majority of Africans are poor; so their income is very low. There are few opportunities for saving since monies earned must go to provide the necessities of life. Low savings affect the national investment for capital formation. Little or nothing can be devoted to future investment in machines and human resources. Low investment means little industrial development, hand labor and hence low productivity. With productivity low, incomes are bound to be low and many people live below the subsistence level.	14. Point out to students that the per capita income of Africans is approximately \$60-\$80 compared with \$3000 in the United States. Place this diagram on the chalkboard. Explain the economic terms and the relationships shown by the arrows:  Ask students to tell why this circular relationship makes economic development of Africa difficult. a. Tell students that development means many things. Write these specific aspects of development on the chalkboard: 1) Build transportation and communication 2) Improve agriculture so more food can be grown 3) Build factories to make steel and machines for other factories to use (capital goods) 4) Build factories to make shoes, clothes, etc. (consumer goods) 5) Teach everyone to read and write 6) Train teachers, engineers, doctors, businessmen, etc. 7) Clean out slums and build modern housing b. Ask students: In what order would you do these things and why? Remember that all of these projects cost money and that the African countries have very little money to spend.

CONTENT	LEARNING EXPERIENCES

Note to Teacher:

U. S. Aid to World Areas, 1965

Near East and Southeast Asia	$900,000,000
Latin America	550,000,000
Far East	400,000,000
Africa	200,000,000

Industrialized Countries That Have Aided Africa In Order of Amount of Aid Given:

1. France
2. Britain
3. United States
4. Soviet Union

c. Explain that Julius Nyerere of Tanzania has proclaimed a national policy of self-reliance calling on Tanzanians to build their nation with their own money and skills. Nyerere has pointed out that foreign aid is too small an amount and too difficult to obtain to rely on it. Can students suggest large countries that might give aid to Africa? Why should these countries aid Africa? What fears might Africans have about this aid? Is Nyerere's position a realistic one?

15. Write this phrase on the chalkboard "The United States of Africa." Ask students to tell what advantages individual African countries might gain from such a plan. What additional problems would such a plan create?

a. Work with students to plan a conference on African unity. Have students use one of these sources to get information on pan-Africanism:

Africa (Hapgood),pp. 78-87
Arab World, New Africa, pp. 182-183
Sub-Sahara Africa, pp. 59-60
Africa in Perspective, pp. 219-230

b. Hold a classroom discussion to share views on African unity. Should Africans enter into a Pan-African state? Should they remain as independent nations? What reasons can students give to support their viewpoints?

c. Conclude the discussion by asking students to respond in writing to this statement: "From Tangier or Cairo in the North to Capetown in the South, from Cape Guardafui in the East to the Cape Verde Islands in the West, Africa is one and indivisible." -- Nkrumah

CONTENT	LEARNING EXPERIENCES
	16. Tell students African representation in the U. N. General Assembly has grown from 4 member nations in 1945 to 40 in 1970 of 126 total members. These nations are said to belong to "The Third World," a group of nations seeking to remain neutral in the Cold War between the United States and the Soviet Union. a. Read this statement to students: "The Cold War is not very important to African leaders. Many of them, rightly or wrongly, regard it as an irresponsible and dangerous competition in bomb building. They believe that Africa should not take either side in international disputes. Taking sides could pit Africans against each other, blocking African cooperation and diverting African countries from the primary task of economic development. African nations together support world disarmament and a strong United Nations to keep peace. b. Ask students: 1) Why do African nations follow a policy of neutralism? 2) Why have these states been courted by both sides in the Cold War? 3) What would these states gain from support of Western views? of Communist views? 4) What could these states lose by taking sides? c. Give students this list of headlines. Would Africans remain neutral in all of these situations? In what kinds of situations might Africans take sides? Angola Seeks Independence; U.S. Condemns Cuban Hijackers; India Claims Chinese Border Invasions; South African Blacks Appeal to U.N.; Greek Refugees Ask for U.N. Intervention; Russia Calls U.S. Aggressor in Viet Nam.

CONTENT	LEARNING EXPERIENCES
	17. Have students read Back to Africa - Student Reading - to see how Africa has influenced blacks in America. a. Discuss these questions: 1) Why were back to Africa movements started in the United States? 2) Who were the leaders of different movements? 3) Why did some black Americans support these movements? 4) Why did others oppose them? 5) Why did these movements fail? 6) What would your viewpoint be about these movements had you been a black American? b. Let students study the Time Line: The Awakening 1945-1970 - Student Reading. Ask them to relate events in the civil rights movement in the United States to the struggle for independence in Africa. 18. Show the filmstrip Africa's Artistic Heritage (NN-53). a. Discuss these questions: 1) What has been the impact of African culture on American life? 2) How have artists been influenced by the African view of art? 3) How has this artistic heritage dispelled the myth of the "dark continent?" 4) Why did DuBois ask: "Would America have been America without her Negro people"?

CONTENT	LEARNING EXPERIENCES
	b. Optional: The series of paintings by American Negro artists available from the IMC may be used at this time. Do these paintings reflect American or African influences?
	19. Have students look through Ebony magazine and examine the dashikis, tikis, etc. to locate examples of African influence on black people in the United States today. Let them list and discuss these influences. Why have these things become important to black Americans?
	20. Read to students "Tell Freedom," pp. 88-100 From Tribe to Town. Use the discussion questions at the beginning of the story.
	a. Ask students to evaluate:
	1) the influence of the American experience on Africans
	2) the influence of the African experience on black Americans.
	b. Read this statement to students: "We do not object to the learning of European culture--how can one reject the music of Handel or Bach or the words of Wadsworth--but at the same time we have much that is rich and good to share with the European too. -- E. M. Denrah of Ghana (Georgetown University, August, 1961)
	c. Have students write a summary paragraph telling what we can learn from Africa today.

CONTENT	LEARNING EXPERIENCES
	Conclusion/ Proverbs are a testimony to the wisdom and observation of mankind. Proverbs similar in meaning are found among people of all cultures. Below are paired together proverbs similar in meaning. In each case the first proverb comes from Africa, the second is current for the United States. Read a few of the matched proverbs aloud telling the class which is African and which is American. The remaining African proverbs may be read and the class could find the American equivalent: 1. Truth and the morning become light with time. 1. The truth will come out. 2. When the ape cannot reach the ripe banana with his hand, he says it is sour. 2. Sour grapes. 3. Every beast roars in its own den. 3. You're only a big fish in a little pond. 4. Sticks in a bundle are unbreakable. 4. United we stand; divided we fall. 5. He was born with a full set of teeth. 5. He was born with a silver spoon in his mouth. 6. Don't despise the gift because it is small. 6. Good things come in small packages. 7. There is something in the worst of men for which he will always be remembered. 7. There is some good in the worst of us. 8. A roaring lion kills no game. 8. A rolling stone gathers no moss.

CONTENT	LEARNING EXPERIENCES
	9. The lower lip scorns the upper lip. 9. The pot calls the kettle black. 10. Clothes are man. 10. Clothes make the man. 11. If you would bring a dog to you, don't hold a stick. 11. You can catch more flies with sugar than with vinegar. 12. Good firewood is not without ants. 12. Take the bitter with the sweet. 13. The rain falls on every roof. 13. Into each life some rain must fall. As the group works with the proverbs, discuss: a. Are there basic human experiences that all people share? b. Does race--or the complexity of a society (that is whether it is tribal or industrial)--make any difference when it comes to wisdom about the meaning and value of human life? c. Proverbs often give a clue to the mind of a people. What value would you give to the wisdom and observation contained in these proverbs from Africa?

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Student Readings

Book One:

1. East African Discovery
2. Map: Early African Kingdoms
3. Map: Portuguese Exploration to 1600
4. West Africa in the Sixteenth Century
5. Europe in the Age of Exploration and Discovery
6. How It Began
7. Atlantic Slave Routes
8. West AFrican Cargoes
9. A Typical Day on a Slave Ship
10. The African Association
11. African Tales and Proverbs
12. The White Man's Burden

Book Two:

1. Uhuru
2. Map: Races of Africa
3. Map: Tribes of Africa
4. African Wastelands
5. Independent Activities
6. Important People and Leaders
7. Enrichment Books
8. Kobla
9. Trying to Beat the Odds
10. Tell Me, Josephine
11. Back to Africa
12. The Awakening

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SEVENTH GRADE -- STUDENT READINGS

Main Idea One

SP 000 591

STUDENT READING # 1

East African Discovery

It was long believed, and has been corrected only in the last two or three decades, that mankind was created in, or first evolved in Asia, and that it spread from there to the rest of the world. Most of the major civilizations of the world believed this either because they themselves were located in Asia or because their myths of origin made this idea comfortable. During the hundreds of years before archeology, and during the centuries when Europe knew little of Africa, this seemed a sensible belief.

A group of scientists working in Kenya with L.S.B. Leakey have added immeasurably to our knowledge about early man. Leakey, a Kenya-born archeologist and anthropologist, and his wife Mary have made two outstanding discoveries: Proconsul, protohuman apelike creature, and the early man they named Zinjanthropus.

Leakey had a natural advantage in making his African discoveries. He was on the spot and knew his East Africa; he was trained at Cambridge; he married a talented co-professional--and so, through a combination of training, intuition, hard work and luck he was able to do his job.

In 1931 Leakey found the fossil remains of Proconsul, the forerunner of early man, on Rusenga Island in Lake Victoria. The geological stratum in which Proconsul was discovered can be dated to twenty-five million years, give or take a few million. Pronconsul seems not to have been human, yet he was as far removed from present day apes as he is from man. He seems to represent some halfway evolutionary step between ape and man.

Other anthropologists, somewhat before Leakey's discovery of Proconsul, had found early primate remains in East and South Africa. In 1925 two South Africans reported the discovery of a part of a skull of such a primate in the limestone deposits of southeastern Africa. Many more such remains of these creatures were found throughout this area in the years after 1925.

The Leakeys re-enter the picture in the late 1950's. In the Olduvai Gorge in Tanganyika, Leakey and his wife discovered a skull from a very early time--early Pleistocene, which Dr. Leakey at that time dated at 600,000 B.C. They selected the name Zinjanthropus or man from Zinj for the creature because Zinj is an old Arabic term for the east coast of Africa. Dr. Leakey unhesitantly called this creature a man because he was found in association with chipped "pebble tools" of the Lower Pleistocene--tools which had been known in vast quantities for some years.

Some disagreement exists among anthropologists as to whether Zinjanthropus really is human or merely a more advanced creature on the evolutionary scale than Proconsul. Leakey maintains because tools were found with the fossil remains--and because anthropologists accept the ability to make tools as the essential criteria of man--that man from Zinj is indeed human.

Leakey faced some interesting problems in his reconstruction of Zinjanthropus. He felt he had to create a covering for the skeleton he had found. And Leakey did not know what Zinjanthropus really looked like; what color his skin was how much hair was on it, and what color the hair may have been. Leakey compromised--he made the features more or less Caucasoid and issued a statement to the press that the man from Zinj probably did not look much like any living human race.

Whatever the disagreement over the precise nature of Zinjanthropus, Leakey's East African discoveries seem to have clearly demonstrated that Africa was the first home of mankind. Leakey's work and that of other anthropologists in Africa have demonstrated that earlier theories placing the first men in Asia can no longer be considered valid.

Adapted from Africa and Africans by Paul Bohannon, pp. 51-59.

STUDENT READING # 2

Early Africa Kingdoms

STUDENT READING # 3

Portuguese Exploration to 1600

STUDENT READING # 4

West Africa in the 16th Century

A great many different peoples lived in West Africa. Here were found well developed cities and villages of only a few huts, great empires and isolated villages. West Africa in the 16th Century was diverse enough to prevent any real generalizations about its people.

Yet when the first Europeans touched West African shores, they found societies quite different from their own. Life in the simplest tribal village was more complicated than it seemed. A well accepted social and political structure guided the lives of African villagers.

One common value seemed to run through all West African societies. Societies were more concerned with personal relationships than with material progress. The purpose of family and community organization was to further social harmony and common welfare. Family life, economic organization, village or kingdom rule, and religion all had as their main focus the advancement of the group.

African Families

African families were large groups. Most men aspired to have more than one wife. Many could not afford the luxury of several wives. Wives not only had to be fed, clothed and housed but were expensive to marry in the first place because a payment of goods had to be made to the bride's family.

In many West African countries, families lived in stick and mud houses clustered along the maze of paths that connected the many villages. The family compound included separate houses for each wife and her children and perhaps the houses of grown sons and cousins as well. Most Africans took great notice of their relatives, giving and receiving help as fortune dictated. A whole village might often be just a large group of related families.

African children thus lived within a large family grouping. Kinship and family were important in their lives. They continuously were reminded of family

obligations and their family history. They learned from an early age to spread their regard, their rewards and their concern to those beyond their own parents and siblings.

Often African family groups included slaves captured in battles with other tribes. These slaves were regarded as family members and were entitled to live and work freely within the family grouping. They were often given their freedom after a certain period of time, and married and remained within the kinship group of their captors.

The extended family established the responsibilities and privileges of each of its members. Each family member of whatever age had certain duties to perform. Each was entitled to certain rights and privileges as a result of his or her family status. The objective of family and village life in Africa was to protect the individual members, to raise the quality of group life, and to see that no one was left out of fullest participation in the social group.

This extended family life provided great security for its members. It also exacted from each great obedience from each of them. No distinction was usually made between private and public behavior. In the spirit of the rule by family, offenses were quickly reported and swiftly punished. Thieves, adulterers, and murderers were punished by their own clan. Minor offenders were punished by adherence to a complicated set of rules and penalties that governed every aspect of individual life.

Land, Labor and Markets

Africans viewed land as part of man's social relationship to others rather than as property. Unlike European states, where ownership of land was held by individuals or groups like the church, African societies did not split land into pieces. Land was owned in commony by the village group that lived in a certain area. The boundaries of village lands were often set off by shrines to local gods. Everyone within the village had equal access to this land. Opportunities for

individuals to move from village to village were great. A newcomer to a village automatically accepted the responsibility of worshipping at the village shrines. In return he had the right to farm on any land not in use at the moment nor claimed as fallow by a village resident. Similarly, in hunting societies, he had the right to join villagers on the hunt and to receive his fair share of the prize.

If land provided the fundamental unit of organization for the village community, labor provided the guide to day-to-day living. Traditional forms of labor were set within the family, within the village, within the age-set. Each family member performed the work assigned to his or her role. People helped one another with their work in return for payment in kind. The men of the community worked together to perform community work such as path construction, bridge building, putting up new shrines. It was considered part of every person's responsibility to use his labor for the welfare of his family or kinship group, as well as for welfare of the village.

Markets were set up to provide for an exchange of goods. Almost all African villages produced a surplus of goods of one kind or another. People from different villages would meet to exchange their surplus goods for the surplus from another place. Some African markets were highly sophisticated--with prices rigidly set by the king's bureacracy or by guilds of producers. Others were simpler in nature. In general, however, all operated on the barter system and money was not used as a medium of exchange.

Kings, States and Laws

Some West African "states" were simple clusters of villages in which each village, with its own clan and title societies, was in charge of its own affairs. Villages in these states lived in grudging harmony with each other. Sometimes warfare would break out between villages--usually for the purpose of avenging family grudges, and raiding parties would make war and take slaves from the offending villages. These quarrels were usually sporadic since feuds between clans were usually settled

Other West African groups were organized into Central States ruled by powerful kings. These African kings were divine kings and were regarded as sacred people. The king was the symbol of the kingdom and therefore had to be strong and sound. The killing of old or ill kings when they were no longer suitable symbols for the nation was not uncommon.

The king devoted most of his time to serving as the symbol of the kingdom and to administering its religious center. The authority of the state in areas besides religion was often delegated to heads of provinces or to tribal chiefs. Often heads of provinces made laws; sometimes they even waged war on their own.

Tribal chiefs within the kingdoms held their authority by reason of its delegation from the king. This delegation was admitted by the chiefs; no matter how powerful they were individually, they believed their power came from the divine ruler. In their own provinces, the chiefs were the main source of justice and law. They were also the chief raisers of tribute for their king.

African kingdoms used some form of "taxation" in the form of tribute, labor, or calls upon the subjects to provide animals or goods for sacrifices, feasts, and celebrations within the kingdom. Tribute collected at one level was handed up, in part, to the next higher level, so some of all tribute eventually reached the top.

Many African kingdoms had advanced legal institutions. Local courts met to hear grievances and complaints. Appeal could be made to higher courts even up to the king himself. In some cases, kings and chiefs had oracles as well as courts to hand down decisions. The hierarchy of oracles was also established and appeal was permissible from their judgments.

Religion

Most African religions were monotheistic in that they believed in a single High God who was the creator of the world and of all mankind. Most religions also accepted minor gods, spirits, spirits of ancestors, or some other divinities as

Prayer and sacrifice were found in all religions on the continent. Prayers, however, were likely to be generalized requests for health and well being. Sacrifices were not used in payment for sins but rather to provide paths of communication between human beings and divinity. Life was the supreme value and the sacrifice took life (usually that of goats or chickens) as a means of getting in touch with the gods who were the source of all life.

Ritual occupied an important part in African religions. Passage through the life cycle was marked with religious rituals. Christenings, initiations, weddings, burials, the change of seasons--all these were marked by special ritual activities. Most importantly, rituals occurred in association with medicine as a means of curing the infirm and postponing death.

Many African states also observed the Islamic religion. Usually those Africans who became Muslims did so by incorporating various tenets of that religion into their own African religious beliefs and rituals.

African religions had a high moral content. They believed that man was capable of great evil and that religious practices guaranteed victory over evil. They believed that man, through worship and sacrifice, must supply good to the universe. They believed that man must live in a righteous and generous way to avoid the creation of situations that brought about evil or disaster. They believed that a man who did not behave according to community rules was possessed by evil spirits and that these spirits must be driven out through ritual.

The witch doctor was an important person in African religious practice. He presided over religious ceremonies, comforted the sick, and helped keep peace in the community. Perhaps his most important function was to judge each man's ability and to help him find his rightful place in society.

Most Africans lived in a world of magic and the influence of the spirits. Things happened according to the whim of supernatural powers. A good harvest and the health of children were not the result of proper weeding or a well balanced

diet but evidence of favorable intervention by long dead spirits. Often local oracles and prophets interpreted the wishes of the gods. Oracles were consulted for help and advice. In some groups like the Ibo, each clan had an ancestor cult. The headman of the clan carried a special staff that gave him the power to interpret the wishes of the dead to living generations.

Sources: Africa and Africans by Paul Bohannan and Africa in Perspective by F. Seth Singleton and John Shingler

STUDENT READING # 5

Europe in the Age of Exploration and Discovery

Europe in the late Middle Ages had broken through the feudal system and was developing new ways of life. People who had formerly been loyal serfs and dependent on feudal lords were finding new opportunities in growing towns and villages. A village situated near a crossroads, fork or bridge became a likely place for merchants to stop. Soon markets were established at this place and tradesmen came to live. Sometimes a famous shrine, an inn or some new businesses were built to cater to the town residents or to attract outsiders.

Within the towns many small shops were set up. The shops of shoemakers would be grouped on one street, tailor shops on another. In each shop young men served as apprentices to learn the trades of the master craftsmen. Many of these young men were peasant boys who had run off from the farmlands of a nearby noble. They sought new freedom in the city and the opportunity to sell their services for money.

The residents of the growing towns wanted to free themselves from the control of nobles. They tried to convert their feudal obligations to the lord of the region into money payments. Townspeople learned to protect themselves by erecting walls around their homes and shops. People no longer had to take shelter in the lord's castle. Many towns bought their freedom. Some actually fought against the nobles ruling them and in that way gained independence.

People in feudal areas also began to develop a common language, religion, customs and central government different from that of other states. Citizens of the new towns saw a strong central government as their best protection against the local nobles. They supported the rise of strong monarchs and gave their allegiance to the nation state. The average man in London or Paris began to think of himself as an Englishman or a Frenchman rather than as a Londoner or a Parisian.

Merchants began to accumulate great wealth. These men were interested in business and trade and helped to increase both. Wealthy men began to put a great deal of money into mining iron for tools or into ships to carry on trade. Those of lesser wealth began to seek opportunities for small investments that would bring profits.

Family life changed as well during this period. In feudal times most people lived on the land and grew or produced all that they needed. They paid their rent to feudal lords in farm produce or handmade goods. Now even farmers began to sell their products for money. Every family member was expected to be a producer. Sons were sent out into the cities to learn trades so that more money could be brought into the family. Material advancement became both a personal and a social goal.

Religion was an important force in everyday life and people respected the power of the church. The church owned large lands and had great wealth. In some countries, the head of the church was more powerful than the king. Many high church officials came from the old feudal class and were opposed as individuals to the rising power of the middle class and the king. Moreover, church scholars had ideas on politics and economics. Some felt using money to make money was sinful. They said that trying to make a profit was indicative of greed. Middle class bankers and merchants on the other hand depended upon money profits. They felt the church was working against their livelihood. Slowly they influenced the church to look favorably upon trade and profit.

As trade flourished, men became curious about the world beyond their own region. They became more interested in science and they read and talked about new ideas and new discoveries. Europe entered a period of awakening. Sailors began to make important discoveries. The compass and other aids to navigation were introduced from the Far East. Sea captains on their journeys to different lands made maps and charts of sea coasts along which they sailed. Improvements

The desire for new knowledge and new territories was greatly stimulated by increased trade among various cities and by improvements in production methods. Wealthy merchants and the king worked together to bring money into the country. They increased world wide exploration to find new sources of raw materials and new places to sell their goods. They sought new lands whose wealth could be brought back to enrich the state.

The age of discovery and exploration was followed by a period of colonization. Many trading centers were established in Asia and Africa. Gradually European traders extended control over the surrounding countryside. For a long time, there were only a few settlements on these two continents, but these settlements controlled great numbers of natives. Missionaries often accompanied explorers and colonizers to convert natives to Christianity.

With this new age of exploration and discovery, the creation of a European set of values was complete. Europeans prized individual achievement through hard work and saw monetary profits as an important indicator of personal success. They stressed acceptance of new ideas and welcomed changes in knowledge and technique that would advance productivity. They gave their allegiance to a nation state and gloried in their new feelings of nationalism. They retained their age-old dedication to the religious teachings of Christianity and viewed its spread as an important mission. They saw their culture and way of life as superior to that of other lands and came to believe that European control of all the world was desirable and good.

Source: Long Ago in The New World by Vincent H. Cassidy and John Van Duyn Southworth, Charles E. Merrill Books, 1964

STUDENT READING # 6

How It Began

Columbus and his immediate followers treated the Caribs and other Indians of the New World with appalling brutality. When they sent a few hundred slaves back to Spain, Queen Isabella of Castile, it is true, forbade them to be kept and returned them. But, helped by small pox and measles, the Spaniards well-nigh exterminated the native population of the West Indies and found themselves with nobody to work and gather their new-found treasures for them.

The labour could be suppled by buying Negro slaves from the Portuguese, who were importing them from Africa and selling them in increasing numbers in a slave-market at Lisbon. The first shipload of these slaves had come in 1503. Starting in 1515, they were brought from the Guinea Coast direct to America.

It was a lucrative trade and very soon the Spaniards had not enough ships for the number of slaves required. The solution was to give permits to the ship-owners of other nations, but this still did not meet the demand.

Sir John Hawkins, a wealthy, religious, Plymouth merchant, was the first systematic English slave-trader. One of his chief difficulties was with the Queen. Although willing to help Hawkins on his voyages, and anxious to share the profits, Elizabeth did not want to provoke Spain to war--so she had to be approached on the quiet. She was told that the trading goods were unobjectionable and when later the goods turned out to have been slaves, it was easy to still the royal indignation with a percentage of the profits.

The pattern of Hawkins's slave-trading was to sail past the Cape Verdes Isles to the Guinea Coast, exchange trifles with slave-raiding Negroes for slaves, and then sail to the New World, where he sold the slaves at high prices to the Spaniards. Thus there was a triangular voyage: Plymouth-Guinea-New World-Plymouth. That is why the voyage west across the Atlantic came to be known as the Middle Passage.

After his first slaving voyage in 1562 Hawkins, was, we are told, the richest man in Plymouth, and after the second, the richest man in England; but his third voyage, in 1567, ended in near-disaster and led eventually to war. Not that even this voyage was without success, for Hawkins was able to sell four hundred Negro slaves at £25 a head.

It was dangerous work. The river-mouths of Guinea were mazes of shifting channels lined by mangrove swamps, and Africans sometimes resisted with poisoned arrows. It was a world of wonders and surprises: strange fruits and animals were found everywhere. Hawkins's men could hardly believe their eyes when the first hippopotamus they had ever seen, surfaced and smashed their boat. The worst surprise was when they came upon the leavings and scraps of a cannibal feast. Small wonder that they genuinely felt they were doing the slaves a favour by taking them out of this nightmare land.

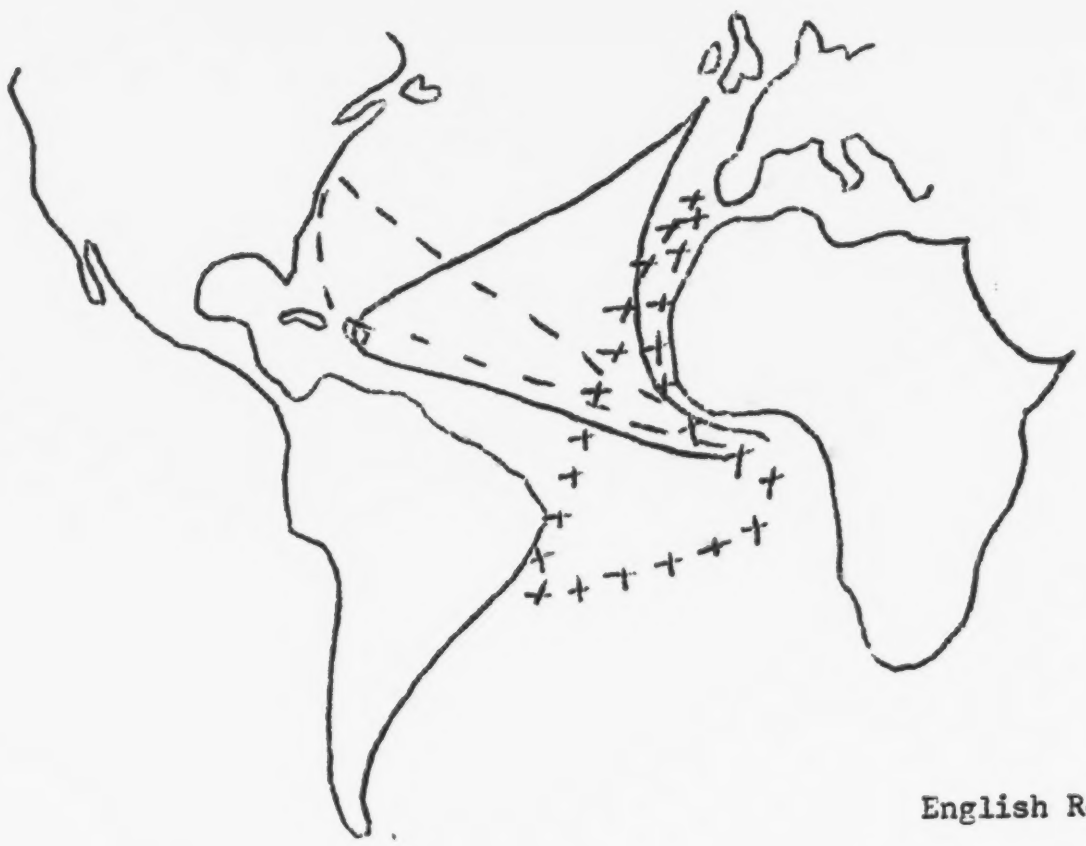
Many of these slaves were brought to them by inland chiefs who raided villages and carried off victims; but many were captured in the same way by the European traders. Soon there were resident agents on the coast who collected the slaves from all quarters and supervised their transport on the ships from England.

Nobody in those days regarded slaving as an abnormal employment. You might have had a cargo of bananas rather than human animals, except that the bananas would not have brought so big a profit. If most sailors refused a second chance of employment on one of the slavers; it was because of the vile conditions of work, the smells and bad food, not for any humanitarian reason. Sailors died in larger numbers on slave-ships than on others: a fact which made nonsense of the argument used during the fight for Aboliton, that the slave trade was useful as a means of training seamen to man our ships of war.

Adapted from How It Began, a Jackdaw Publication, printed in Great Britain

STUDENT READING # 7

Atlantic Slave Routes:
The Triangular Trade and The Middle Passage



English Route ——

Portuguese Route +++

New England Route - - -

From 1500 to the middle of the nineteenth century, slaves and slavery dominated AFrican history and the lives of Africans. Slavery was nothing new to the world. Greeks, Romans, Arabs, Indians, and Chinese had all owned and used slaves. Yet the slave trade that brought Africans to America was different in significant ways. Men of one race and color, the whites, enslaved men of another, the blacks. Instead of serving their own people in African communities, Africans brought to America were thrown into totally strange and hostile surroundings. They were cut off from their roots in Africa and forced to adjust under cruel conditions to a life they neither understood nor desired.

The "triangular trade," as slave trade came to be called, was very well organized. On the first leg of the triangle, from New England or Europe to the

West African coast, the slave ships carried rum and guns, cloth or iron. For six to eight months after reaching Africa, the slavers edged along the Guinea Coast, exchanging their goods for a slave here, two or three more there, until their ship was jammed like a sardine tin with black men, women and children.

The shortest leg of the triangle was the terrible "middle passage" from West Africa to Brazil, the West Indies, or the America South. On this trip, disease and death were common and hundreds of Africans died before the ship arrived in the "New World." After discharging their cargo at the slave markets in the Americas, the slavers picked up molasses, cotton or other plantation products for the final trip home to New England or Europe. Once this cargo was sold, the whole process began anew.

All the Western nations, including the United States, were heavily involved in the slave trade. The list of nations engaged in this trade reads like the roll of a European diplomatic conference: Spain, Sweden, Denmark, Brandenburg, Holland, France, Britian, the United States, Portugal. The motive of the trade was simple--money. The trade was immensely profitable, often yielding in a single voyage of $5 for every $1 spent.

The slave trade lasted more than 350 years. The last shipload of Africans arrived in Cuba in the 1890's, thirty years after the Civil War was fought over the issue of slavery. During this time more than 35,000,000 Africans died in order that 15,000,000 men and women might be taken as slaves to the New World. Some died in the holds of slave ships, others in the dungeons of prison forts along the Guinea Coast, but most died fighting to resist captive by African slave raiders in their own country.

Adapted from Africa in Perspective by
F. Seth Singleton and John Shingler,
pp. 44-46.

STUDENT READING # 8

West African Cargoes

Most of the slaves shipped to America and the West Indies came from West Africa, between the Senegal River and the Congo River.
(See shaded area of map.)

Between 1500 and 1880, it is estimated that 18-24 million West African Negroes were sent to America. Of these three to four million died on the trip across the Atlantic.

Not all slaves were kidnapped like Gustavus Vassa or Ben Johnson. Criminals were sometimes sold by the African chiefs as punishment. Also, during a famine (a time when there is little food) a man might sell one of his children into slavery in order to provide food for the rest of his family. Other slaves were prisoners of war.

However these people were chosen for slavery they all ended up at the coast. There they were sold to white slave traders or directly to ship captains for guns, powder, and rum. Sometimes the slaves were put on board a guineaman (a slave ship) immediately. Other times they were locked up in stockades to wait for a slave ship to arrive. Then came the journey to the West Indias or America.

Adapted from Daniel Mannix, Black Cargoes, London, c1963

STUDENT READING # 9

A Typical Day on a Slave Ship

If the weather was clear, (the slaves) were brought on deck at eight o'clock in the morning. The men were attached by their leg irons to the great chain that ran along the bulwarks (something like a fence) on both sides of the ship; the women and half-grown boys were allowed to walk around without chains. About 9 o'clock the slaves were served their first meal of the day. This might have been boiled rice, millet, yams or manioc. With the food they were all given half a pint of water served in a pannikin (small metal cup).

After the morning meal came a joyless ceremony called "dancing the slaves." "Those who were in irons," says Dr. Thomas Trotter, surgeon of the Brookes in 1783, "were ordered to stand up and make what motions they could....to dance around the deck." It was thought that by such "dancing" the slaves would stay in better health. While sailors walked on the deck, each with a whip called a cat-o-nine tails, the men "jumped in their irons," until their ankles were bleeding flesh. Music was provided by a slave thumping on a broken drum or an upturned kettle, or by an African banjo if there was one aboard.

While some of the sailors were dancing the slaves, others were sent below to clean out the sleeping rooms. It was a sickening job and some ship captains didn't bother to do it, leaving the slaves to sleep in the filth (dirt). However, because each slave was worth money, most captains kept their ships as clean as possible so that the slaves would stay in good health.

At three or four in the afternoon the slaves were fed their second meal. Sometimes, instead of African food, they were given horse beans, a very cheap food from Europe. Most of the slaves detested (hated) horse beans. Instead of eating it, unless carefully watched, they would pick it up by the handfuls and throw it in each other's faces. That second meal was the end of their day. As soon as it was finished they were sent below, under the guard of the sailors. The tallest men were placed amidships, where the boat was widest; the shorter ones were placed into the stern. Usually there was only room for them to sleep on their sides.

After stowing away the slaves, the sailors climbed out of the hatchway (trapdoor), each clutching his cat-o-nine tails; then the hatchway doors were closed and barred. Sometimes in the night, as the sailors lay on the deck and tried to sleep, they heard howling and moaning from down below. This was often due to slaves who, after dreaming of their homes and villages, awakened to find themselves in the hold of a slave ship. At other times the slaves quarreled with each other. The usual reason for the quarrels was the problem of reaching latrines in the dark, overcrowded hold.

In windy or rainy weather, the slaves were never brought on deck. They were served their two meals in the hold, where the air became too thick and poisonous to breathe. The slave room would become very hot and the slaves would cry, "Kickeraboo, kickeraboo, we are dying, we are dying." Often, under such conditions, the slaves went mad. Men who went insane might be beaten to death. Some were simply clubbed on the head and thrown overboard.

Adapted from Daniel Mannix, Black Cargoes, London, c1963, pp. 113-117

STUDENT READING # 10

The African Association

During the eighteenth century, the curiosity of British scientists, ministers and merchants was aroused by Europe's blank map of Africa. On June 9, 1788, some English gentlemen met at the Saturday Club of St. Alban's Tavern and formed the African Association for "Promoting the Discovery of the Inland Parts of that Quarter of the World."

The African Association sent the first and most daring of the great explorers, Mungo Park, into the African continent. At that time the main interest of geographers was to find the source and direction of Africa's great rivers. They hoped the African rivers would be open highways to exploration and trade, as the Missouri and Colombia rivers would prove to be several years later when Lewis and Clark crossed the American continent by following them to the Pacific.

Mungo Park set out from Gambia in 1795 to trace the course of the Niger from its known source in the hills near the Atlantic coast. Park was gone three years. He explored the western Sudan, found the source of the Niger and detailed the geography of that region. In 1805, Park dared a second journey into West Africa. Again his plan was to reach the Niger. By the time his party had cut through the coastal forest to reach the Niger, most of the members of his expedition had died of fever. Park and his four companions built a small canoe and pushed off down the river. They were never seen again. The river he loved had claimed him forever.

Other explorers followed Park's example and led expeditions into the interior of Africa. Rene' Caillie', a young Frenchman, entered Timbuktu in 1828. The city he saw was only a shadow of its former self. Caillie' joined an Arab camel caravan preparing to cross the western Sahara to Morocco. No European had ever accomplished this feat. When Caillie' finally

Old tales of a mighty mountain of snow near an enormous lake attracted two Europeans to a region in East Africa. Johann Rebman, a mild mannered German missionary, set out with his partner, Johann Knapf, to find this mountain. In 1848 he first saw Mount Kilimanjaro and confirmed the truth of the stories about it. Rebmann was the first European to keep a careful record of his journeys and his work paved the way for later explorers.

Undoubtedly, the most famous of all African explorers was the Scot, David Livingstone (1813-1873). For 20 years this extraordinary man tramped across Central Africa accompanied only by his journals and his African helpers. So famous was Livingstone's writing that Europeans and Americans waited eagerly for his next report about Africa. Newspapers containing news of his adventures were sold out almost as soon as they reached the streets.

Livingstone was a self made man who believed in the Victorian ideals of his age: Christian conduct, hard work and the civilizing effect of trade.. With his own savings, Livingstone worked his way through the University of Glasgow and became a medical doctor. He joined the London Missionary Society and was persuaded to go to Africa.

Livingstone served for more than ten years in South Africa before embarking in 1853 on the first of his great journeys of exploration. Walking north from South Africa, he reached the Portuguese settlement at Luanda on the Atlantic coast, stayed four months to recoup his strength, and set off again eastward. Following the Zambezi River, he became the first white man n to see the majestic falls, twice as high as Niagara, which were called by local Africans "the smoke which thunders." Livingstone renamed them Victoria Falls in honor of his Queen, before pressing on to the mouth of the Zambezi in Mozambique. Livingstone was the first European to cross the continent. The publication of his journal made him famous overnight.

In village after village he was met by astonished Africans who feared and were repulsed by the color of his skin. Lvingstone wrote:

> "There must be something in the appearance of white men, frightfully repulsive to the unsophisticated natives of Africa; for on entering villages previously unvisited by Europeans, if we met a child coming quietly and unsuspectingly towards us, he raised his eyes and saw the men in "bags," he would take to his heels in agony of terror, such as we might feel if we met a live Egyptian mummy at the door of the British Museum."

Livingstone was impressed by the human warmth of African life. He stressed that Africans worked, played and worshipped like all other men despite their customs that seemed strange to Europeans and their simple way of life. He described the horrors of the slave trade and condemned the slave raiders for hunting men as they might hunt game.

In 1867 Lvingstone set out for the third and last time. He was absent so long that a New York newspaper sent a reporter, Henry Morgan Stanley, to find him. Stanley started from Zanzibar in 1871 and crossed Africa on the Congo River. Ten months later he came to the village Ujiji on the eastern shore of Lake Tanganyika where he found Livingstone.

Livingstone stayed on in Ujiji tending the sick and trying to convert the Africans to Christianity. Two years later he died of fever. So close was the friendship of Livingstone and the Africans that when he died, his African friends carried his body wrapped in bark and sailcloth 600 miles to the coast.

Livingston's maps and carefully documented research -- brought to England by Stanley -- enabled geographers to fill many gaps in their knowledge. Large regions in southern and central Africa were no longer a mystery to non-Africans. Except for some small and in accessible pockets, the entire

interior of Africa was known to Europeans by about 1880. The African continent was now open to European forces bent on trade and conquest.

Adapted from Africa in Perspective
by F. Seth Singleton and John Shingler,
pp. 51-52, 55-57

STUDENT READING # 11

African Tales and Proverbs

When the white man came, he had the Bible, and we had the land: now we have the Bible and he has the land.

-- African Proverb

How Mighty Is The White Man?

After God had made men, the first ancestor of the European tried to imitate him and create a man too. And so he did. He built many men who looked exactly as they should, on the outside. But at the end, when he tried to make their hearts beat, he did not succeed. He had to give up. Therefore, unto this day, people say the white man is very mighty. He can do everything, even build people. If only he could make their hearts beat!

-- Folk Tale from Kenya

I call Gold,
Gold is mute.
I call Cloth,
Cloth is mute.
It is mankind that matters.

-- Akan Proverb (Ghana)

STUDENT READING # 12

The White Man's Burden

Take up the White Man's burden--
  Send forth the best ye breed--
Go bind your sons to exile
  To serve your captives' need·
To wait in heavy harness
  On fluttered folk and wild--
Your new-caught, sullen peoples,
  Half devil and half child.

Take up the White Man's burden--
  In patience to abide,
To veil the threat of terror
  And check the show of pride;
By open speech and simple,
  An hundred times made plain.
To seek another's profit,
  And work another's gain.

Take up the White Man's burden--
  The savage wars of peace--
Fill full the mouth of Famine
  And bid the sickness cease;
And when your goal is nearest
  The end of others sought,
Watch Sloth and heathen Folly
  Bring all your hope to nought.

Take up the White Man's burden--
  No tawdry rule of kings,
But soil of serf and sweeper--
  The tale of common things.
The ports ye shall not enter,
  The roads ye shall not tread
Go make them with your living,
  And mark them with your dead!

Take up the White Man's burden--
  And reap his old reward:
The blame of those ye better,
  The hate of those ye guard--
The cry of hosts ye humour
  (Ah slowly!) toward the light:--
"Why brought ye us from bondage,
  "Our loved Egytian night?"

Take up the White Man's burden--
  Ye dare not stoop to less--
Nor call too loud on Freedom
  To cloak your weariness
By all ye cry or whisper,
  By all ye leave or do,
The silent, sullen peoples
  Shall weigh your Gods and you.

Take up the White Man's burden--
  Have done with childish days--
The lightly proffered laurel,
  The easy, ungrudged praise.
Comes now, to search your manhood
  Through all the thankless years,
Cold-edged with dear-bought wisdom,
  The judgment of your peers!

-- Rudyard Kipling
1899

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SEVENTH GRADE -- STUDENT READINGS

Main Idea Two

SP 000 591

STUDENT READING # 1

"Uhuru"

(Freedom Now)

The desire for freedom, always a present force in African life, was intensified by African experiences during World War II. The turmoil of the war acted like a bucket of ice water on the stirring body of colonial Africa. Many Africans were drafted to fight for the British and the French. They were taken from the cities and the villages, issued clean uniforms and strong boots, and taught how to fire a gun, tend a radio receiver, or fix a truck or airplane motor. The African who reached the front saw white men bleed, die, and run away like any other living creature. The black African fired on the white enemy and found himself treated as an equal by his target. Through wartime experiences many Africans from different colonies and traditional backgrounds came to reject, once and for all, the myth of white superiority.

Throughout the war the hopes of African leaders, soldiers, and workers for a complete change in colonial policy increased with each pronouncement of the Allied leaders. Under pressure from President Franklin Roosevelt, both Winston Churchill of Britain and General Charles de Gaulle of the Free French endorsed equality and self-determination of peoples as aims in the war against the Nazis. With the coming of peace in 1945, these hopes and pronouncements spilled over into African demands and demonstrations. Colonial administrators, often far more opposed to change than their superiors at home, reacted sharply, fearful that the new African spirit spelled the end of their rule.

Although colonials in Africa feared the end of colonial rule, both colonial governments and Africans realized that the old pattern of colonial dominance was slowly passing away. The attitudes of Europeans and Africans toward one another was changing. Where there had been chiefs, medicine men, and peasants, now there were lawyers, ministers, students and laborers. Cities, schools, and

factories brought new ideas and habits to many Africans. In the face of these changes, the independence of African countries was only a matter of time.

The Africans' demand was constant and unyielding: full self-government for the African majority with no strings attached. Most Africans harbored little resentment for their former colonial master, and economic and cultural ties continued after independence. The African political movement was directed at colonial rule, not at Europeans as such. Only in settler areas where racial superiority was stressed and violence used by whites did Africans reply in kind.

The course of events that brought independence to almost all African countries by 1966 was not identical throughout the continent. In a few countries--Sudan, Ghana, Tunisia, Morocco--independence came rapidly after an early start. In Nigeria, Uganda, Tanganyika, and French black Africa (twelve countries) independence came a little later. In none of these countries, however, did the British or the French suppress the nationalist movement or hold out against the independence. Mass parties were allowed to organize and campaign for independence, and the transition from colony to nation was not violent, though it was often turbulent and unruly.

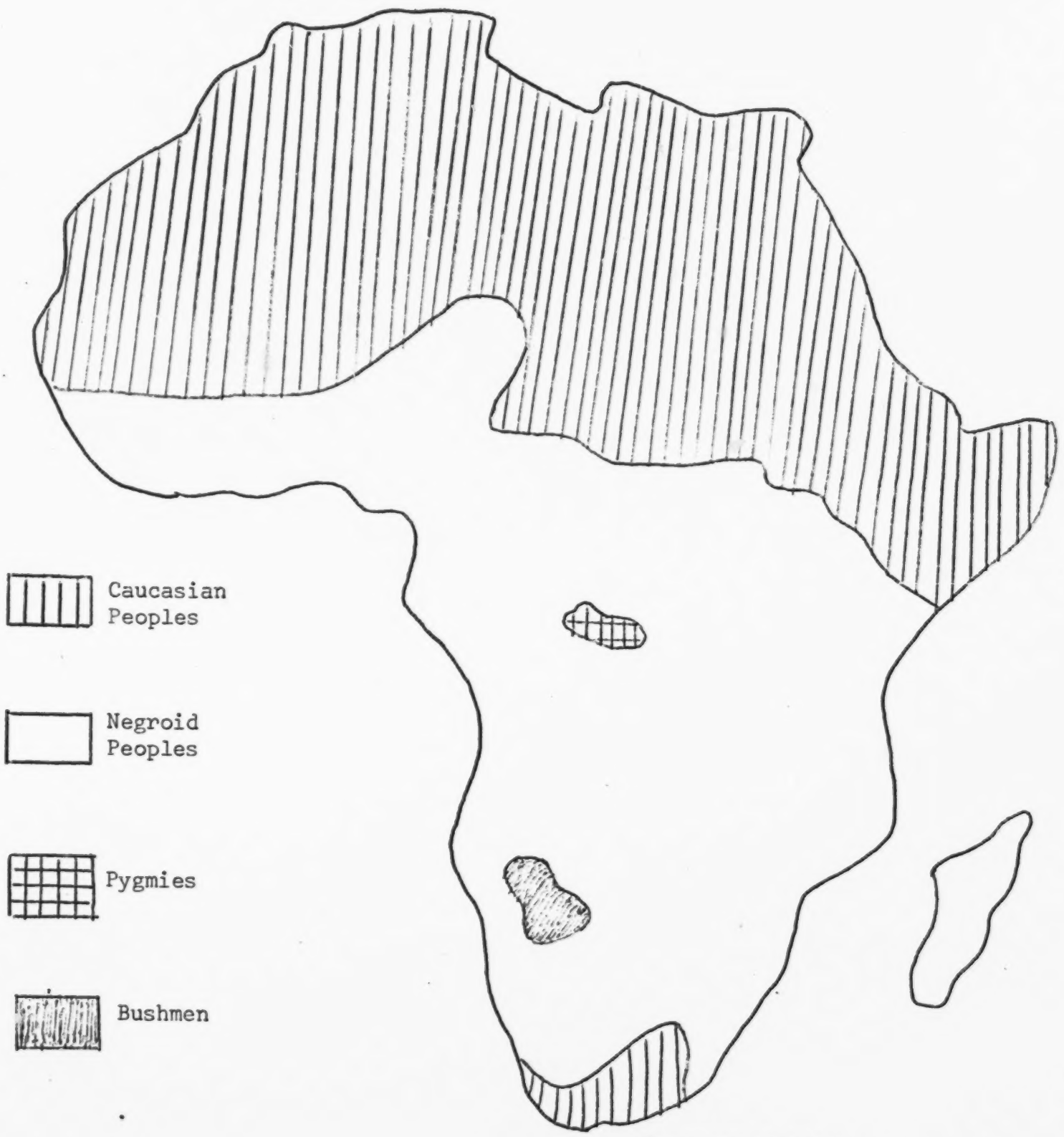
In the Belgian Congo and the Portuguese colonies of Angola and Mozambique colonial rulers prohibited and suppressed nationalists, sternly opposing political change, let alone African self-government. The Congo fell into chaos when given independence without preparation. Portuguese colonists have announced that they are in African to stay and that they will never accept the idea of African independence. Angola and Mozambique remain under colonial rule.

Americans are likely to think the colonial era in Africa lasted for centuries. This was not the case. Complete European rule of Africa was barely established by the time of World War I. Only a generation later, reeling from the destruction of World War II, Europe began the retreat from Africa. Today most African countries have achieved independent status.

Adapted from Africa in Perspective by F. Seth Singleton and John Shingler, pp. 128-129

STUDENT READING # 2

Races of Africa



STUDENT READING # 3

Tribes of Africa

Your teacher will show you a transparency on which the tribes of Africa are given. Write the names of major African tribes on the blank map above; or use Africa in Perspective by F. Seth Singleton as a source for filling in the blank map.

STUDENT READING # 4

Herald Gazette
October 20

African Wasteland

A new interest in Africa has recently spread through our society. Government agencies have devoted considerable time and money to discussing economic and political problems relating to Africa. Diplomats have made increased efforts to win the affections of African nations. Schools throughout the country have instituted new courses in African studies. Travel sections of newspapers are sprinkled with advertisements describing the wonders of the African countryside.

This editor takes a dim view of all these efforts. Africa has been and is a undeveloped continent. The people of African nations can make few significant contributions to world needs today. They should be left alone to develop their countries at their own pace. We can gain little by involvement with their development.

Our nation has limited resources. Expenditures in one area reduce our national bank account. We must save our time, money and effort to meet the immediate problems that face us in the international scene. Productive and politically important continents must be considered first. The African wasteland must wait its turn.

STUDENT READING # 5

Independent Activities

1. Make travel ads or posters to encourage tourists to visit individual countries of Africa.

2. Make a chart comparing the history of our country's discovery, exploration, revolution and independence to that of an African country. What is similar about their histories?

3. Develop a bulletin board display about Africa today using materials from recent periodicals and newspapers.

4. Draw a map showing the economic resources of Africa. How can these aid the industrialization of Africa's new nations?

5. Compare the average yearly income of families in the United States with those in selected countries of Africa. Which African country has the highest average family income? Why?

6. Find out which African nations belong to the United Nations. What percentage of the total United Nations membership do they represent?

7. Find out how much aid other nations give to African countries today. Which countries give the most economic aid? Why?

8. African nations are often said to be part of the "Third World." Find out what this phrase means. Why do Africa's interests lie with the "Third World."

9. Do a report on the Pan-African movement. When was it started? Why was it started? Who are its leaders? What are its goals?

10. Do a report on one of these topics:
    - African Art
    - African Music
    - African Religions
    - African Village Life

11. Do research on a prominent African, an African school girl or school boy, an African teacher, farmer or businessman. Write a story about a day in that person's life.

12. Write an essay on one of these topics:

    Many problems other than political ones face new nations.
    There is immense variation among the people of Africa.
    Americans today have many misconceptions about Africa.

STUDENT READING # 6

Important People and Leaders

The history of any country represents an interplay between men and events. These men have been associated with Africa's history or with its present day national development. You may wish to find information about the life and work of one or more of these people:

Askia Mohammed

Sonni (Suni) Ali

Mansa Musa

Afonso, King of the Kongo

Mungo Park

Rene' Caille'

David Livingston

Henry Morton Stanley

Shaka (Chaka)

Cecil Rhodes

Paul Kruger

Leopold II, King of Belguim

Jan Smuts

W. E. DuBois

Marcus Garvey

Hendrik Verwoerd

William Tubman

Haile Selassie

Albert Schweitzer

Kevane Nkrumah

Jomo Kenyatta

Tom Mboya

Moise Tshombe

Patrice Lumumba

Joseph Kasavubu

Julius Nyerere

Sekou Loure'

Yakubu Gowan

Ian Smith

Albert Luthuli

Angie Brooks

STUDENT READING # 7

Enrichment Books

The books on this list will extend your knowledge of Africa. Below each book, study questions are given to guide your reading. The books that are starred are available at the Park Forest Library.

Achebe, Chinua, No Longer At Ease, Obolensky, 1960
What did you learn about Ibo life and values? How do European and tribal values come into conflict?

Achebe, Chinua, Things Fall Apart, McDowell Obolensky, 1959
How was Okonkwo's life influenced by tribal values and customs? Why did the book end as it did?

Akosua, Abba, Ashanti Boy, Fontana, 1959
How did his traditional upbringing affect the author's ability to contribute to Ghana when the nation became independent?

*Alexander, John, Hunter, Harper, 1952
What purpose did the work of white hunters serve. How would a conservationist today view their efforts?

*Benet, Laura, Stanley, Invincible Explorer, Dodd, 1955
What were Stanley's motivations for exploring Africa? Did his explorations aid or harm the development of Africa?

Burroughs, Edgar Rice, Tarzan and the Apes, Valentine, 1963
How are native peoples portrayed in this book? How did the book create stereotypes about Africa?

*Cloethe, Rehna, Nylon Safari, Houghton, 1956
How does the author view Africa? Is her account a sympathetic one?

*Forester, C. S., African Queen, Modern Library, 1963
What information does this novel give about missionary life in Africa? Were missionaries sincere in their desire to help Africans?

*Forester, C.S., Sky and Forest, Little, 1948
What picture of central African life does this book give? How was this life affected by the slave raiders?

*Gunter, John, Inside Africa, Harper, 1955
What does this book tell about the African desire for freedom? What does it tell about the attitude of colonial powers toward modern African nationalism?

*Johnson, Asa, I Married Adventure, Lippincott, 1940
Why did the Johnsons go to Africa? What was their relationship to the native Africans?

*Moorehead, Alan, The White Nile, Harper, 1960
Why was the discovery of the source of the White Nile so important? How did missionaries and diplomats who followed early African explorers view Africa?

Mugo, Gatheru, A Child of Two Worlds, Praeger, 1964
What conflicts with her life in Kenya did his experiences in England create for the author? Why is the title appropriate?

*Nolan, Barbara, Africa and Its People, Dutton, 1967
Can you make any generalizations about African people after reading this book? Why or why not?

*Patan, Alan, Tales from a Troubled Land, Scribner, 1961
What did you learn about South African native life? Why is the title a good one?

*Plimpton, Ruth T., Operation Crossroads, Viking, 1952
Why did Canadian and American college students go to Africa? What did they accomplish? What did they learn?

*Stinetorf, Louise A., White Witch Doctor, Westminster, 1950
Why did the author refer to herself as a "white witch doctor"? Why did she go to Africa?

STUDENT READING # 8

Kobla

by St. Clair Drake

(The selection you are about to read is the story of Kobla, a vigorous Ewe tribesman, the husband of four women and the father of fifteen children. This portrait, drawn by an Afro-American scholar, shows how one middle-aged African has adjusted to social change.

St. Clair Drake teaches sociology at Stanford University and has lectured at the University of Liberia and the University of Ghana. He is recognized as an authority on urbanization and urban sociology in Africa.

As you read "Kobla," think of these questions:

In what ways is Kobla traditional?

In what ways has he adjusted to the modern world?

How will his children differ from ours?

What evidence is there in Kobla's story to show cultural change?)

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When I first met him in 1954, Kobla was a cook for a British professor at the University College of the Gold Coast, near the capital city of Accra--proud of his skill and his job. Like many of his Ewe fellow tribesmen, he had crossed the border from the neighboring French territory of Togoland to the more prosperous Gold Coast. Ewe cooks and stewards were in demand, as local tribesmen (Fant, Ga, Ashanti) had higher ambitions than being house servants. Nowadays Ewes are moving up into better jobs and members of the Ijaw tribe from Nigeria have been doing this kind of work. (Tribes from the backward northern Ghana do the very dirty work in Accra.)

Kobla was then in his forties, vigorous and healthy, riding his bicycle two miles to work every day and performing as leader of the strenuous Ewe dances on Saturday nights and Sunday afternoons. He was a polygamist, living with his three wives and eleven children in a large mud house which his brothers and cousins helped him build in a predominantly Ewe village near the college.

Kobla earned thirty dollars a month. His wives cultivated cassava, condiments, and vegetables on a patch of land which he and his "brothers" had cleared for planting. They also collected firewood on a forest preserve nearby, carrying it home in large bundles on their heads (the small children bring cans of water on their heads from a standpipe), and took turns keeping house and selling some of their produce and other articles in a nearby market. Income from wages and marketing was pooled, each wife drawing a small allowance. The bulk of the meager joint income was spent for clothes, books, and school fees for the older children. Kobla had the reputation of being a just and fair husband and a skilled and pateint arbiter between occasionally angry and argumentative wives.

Kobla had a well-thought-out orientation toward the modern world. Once he said to me, "I send the children to school and to the Roman church. I tell them when they be big they cannot be like me. I pray to the trowo (Ewe lesser gods), but they need to know the Christian gods. My women work and they help me. The educated women my sons will marry will not help them this way. They will ask the husbands for radiograms and clothes from the store and maybe even for motor cars. I tell these sons, 'You marry only one woman.'"

Kobla had no apologies to make for his own way of life. He was proud of his reputation as a good manager of a polygamous household. He was also a bokor (a healer using herbs and magic) and therefore respected in his village by chiefs and elders as well as by ordinary men and women. But Kobla was a realist. He knew that his children were confronting a rapidly modernizing world. He was trying to help them to get the most out of it.

When I returned to the college in 1958, I saw much of Kobla. His "master" was preparing to return to England, and Kobla was seeking help in finding a new one who would respect his sense of personal dignity as the old one had. (Despite his use of the term "master," Kobla's bearing and his tone always revealed that it meant no more to him than our won word "mister.") Above all, he wanted a new

employer who would help him to educate his children, the professor already having agreed to send his eldest son to a technical school. I received Kobla's sincere thanks for having helped a sister's son (for whom he was responsible) get a job, and before I left for America, Kobla had maneuvered me into paying high school fees for a young cousin who had been placed in his care. By now Kobla had taken a fourth wife....and had fifteen children.

During the summer of 1961, I was in Ghana as a consultant for the Peace Corps, and Kobla paid me a courtesy call. Never before, living as he was in an alien land, had he been willing to discuss politics with me. This time he volunteered a political observation, smiling broadly: "I have a country, now. We have 'big man,' too, now--Mr. Olympio." Kobla had become a proud citizen of a new nation, but he was not planning to return home. Economic opportunities were still better in Ghana, and the "socialist" politicians there were talking of free schooling and free textbooks--not of balancing the budget, as in Togo.

Just before he left, Kobla unwrapped a package he had brought. It turned out to be a large book with yellowed leaves. He had a favor to ask. The book was a mail-order catalog from a now defunct Chicago company that dealt in occult goods. Would I send him a set of the beads with the cross and one of the Egyptian rings made like a coiled snake with "diamonds" in the eye? My mind flashed back immediately to the time his nephew had asked for money to consult an afa (medicine man) for medicine to protect him against the jealousy of villagers whose sons and nephews had no patron: he was preparing to sit an exam. I wondered whether Kobla was now seeking some even heavier magic--from Chicago--to strengthen the protection shield which he was trying to throw around his kinsmen upon whom he was expending so much thought, hard work, and money. Or did he simply want to enhance his prestige in the village?

Just before I left Ghana, I returned Kobla's visit. We sat in his shabby room with its bunk bed and two battered chairs, cluttered with his few treasured

personal possessions. His old mother from Togo happened to be visiting, as well as two literate friends. When her son explained that I was the professor-friend from America who was helping "the family," she made a dignified half-curtsy, as she would have for a chief, and then withdrew to become a silent spectator. No one felt embarrassed. Her son and I went on to discuss wages and the high cost of living. As I was leaving, I noticed, on the wall, a picture of Kwame Nkrumah (then President of Ghana)--not Olympio, the President of Togo--and I remembered that somewhere in northern Ghana was Kobla's younger brother, who had been born in Ghana and was now a "big man"--a civil servant. Kobla had sent him through school.

Adapted from From Tribe to Town edited by Leon E. Clark, Praeger Publishers, c1969, pp. 6-10

STUDENT READING # 9

Trying to Beat the Odds

by J. A. K. Leslie

(In this story you are about to read, you will meet a young African from Tanzania who goes to the capital, Dar es Salaam, in search of the good life. Dar es Salaam means city of peace in Arabic. What do you think it means for this young Tamzanian?

This selection, written as if in the young man's own words, has been adopted from a study of African city life. The purpose of the study, conducted in 1957, was to collect information that would help to improve the life of the urban African. As you read the selection, think of these questions:

Why does the young man go to Dar es Salaam?

How is his father different from Kobla?

What chance does the young man have to "beat the odds"?

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I had arrived that day from Morogoro and saw Dar es Salaam for the first time. Till then I had lived with my parents not far from the town of Morogoro itself, and had heard from my brothers of the big town on the coast. Many of my brothers and cousins had already been there and some were working there this year.

I had seen the clothes they had brought back, some of them, and heard them speak of the wages to be had: they had described the street lights, the cinemas, the dance halls, the women, and the clever town men. My father did not wish me to go, but I knew if I stayed I would soon be expected to begin again the yearly cleaning of the fields. The fare to Dar was small, and I borrowed it from a young friend; one day, without saying good-bye to my parents--for they would not have agreed--I boarded the bus and went to Dar.

I had no news ahead but knew where to go: my elder brother lived in Ilala and worked in the commerical area, as servant to an Indian. He lived in a room in the back and got his meals from his employers. Nothing was said when I found the house, and he took me in. I helped him with his chores and he fed me, and with his help, in a few days I found a job like his, at 50 shs. ($7.00) plus food,

That first evening my brother took me out for an hour when his employers had gone to the cinema. We strolled in the streets--Acacia Avenue, Ring Street, Kichwele, Msimbazi. I was amazed at what I saw and wished I had come down earlier. There was nothing like this at home. Every house was bright with lights....The streets were thronged with crowds bigger than I would have believed could fit into any town; there was an unbelievable and exciting bustle, thrill, and glitter. In the roadway passed car after car, nose to tail, the drivers hooting and revving, gesticulating and cursing: the taxis with veiled and hooded women, a glimpse of bright garments under the veil, a flash of rings; the private cars with Indians and Europeans leaning back at ease. Big lorries were still, at that hour, unloading their bales at the shops...Pawnshops were thronged and packed with more khangas (dresses) than the eye could count. The young men lounged at the corner with bright, cynical eyes cocked to every passerby, resplendent in their evening best...I saw burly men in jeans, bold men in wide hats, arrogant men with strange hair styles parted in the middle or brushed up high in front; everyone radiated wealth, confidence, success. Life in town must be easy, the rewards great and quickly plucked. I was glad that I had left the dark, quiet hut of my father, where I was only a boy, a messenger, a fetcher, a laborer. This was Life.

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I had been six months now in Dar. I had moved from the first job, where the hours were long and the work unending, to another job and then a third. The conditions were little different and the pay was actually a little less, though the food was better.

I had moved too from living with my brother and had found a small back room in Keko which I shared with another boy of my age, each paying half the 10 shs. ($1.40) per month rent. Water from the stream was free, and we had an arrangement with a cousin, who worked at one of the furniture factories across the way, about firewood.

I had settled into the rhythm of town life, a rhythm of spring tides--dead low before payday, then a surge at the end of each month; eating till I burst at a hotel, a blind (binge) with my friend, a visit to the pawnshop to recover my pledges, and then back to the grind of the month, relying on the food I got free from my employer. At the half-month came the neaps, a small dip of extra poverty, then a small advance of pay, enough for a few good meals outside and a drink and a dance: then the dead low approached again, and all I had went into pawn, and I lived a life as quiet as I once did at home.

Each evening when work was over I went out into the street and stood and watched. There were always the same sights, the same procession of cars, the same well-dressed women in taxis, the same flush-looking boys: where did they get it from? There was a trick somewhere. I was worked as I was never worked before, but the money--for all that it came in, in handfuls that I would not have dreamed of--went out again as fast, and there was nothing left to me but the bunch of pawn tickets, a grubby vest and shorts, and brief memories of the last high tide.

Sometimes I thought of going home, particularly in those last "tight-stretched days"-- as the local slang has it--before payday. But then I thought of what my father would say and the other lads of the village. "Thought you'd make your fortune, did you? Well, what have you brought? Was the big town too much for you?"

No, I could not go home like that: I must just do one or two more months, buy some really good clothes, and show them I can beat the odds. But somehow things always got ahead of me, and the clothes never stayed with me more than a few days, never enough to get clear. I began to see that people like me never had a chance.

Adapted from From Tribe to Town edited by Leon E. Clark, Praeger Publishers, c1969, pp. 11-15

STUDENT READING #10

Tell Me Josephine

edited by Barbara Hall

1. "I am from Barotseland and the girl of my choice is not. I wrote a letter to my parents trying to explain all the love in my heart but they say I must leave the girl alone."

2. "I plan marraige but she is too shy, though pretty. When I visit her family she just looks at the ground or talks to the hens when I take her aside.

   "When I talk lovingly she picks up a certain hen and makes hen-noises at it and smiles, but not at me. I know she talks in an ordinary way to her family. I think she loves me and the parents approve, but how can I overcome this trouble?"

3. "I am well-known, with a big family to feed. My house is by the bus-stop and every day I receive visitors from the home village. It is my duty to give my tribesfolk food and money for their journey needs. But my family suffer from hunger and I go without the decent clothes my position calls for. Though I have a good job I am kept poor by home-people.

   "I do not dislike them, but what can I do to be saved from them?"

4. "At nights after work I study for my GCE (general certificate of education, equivalent to completion of high school) by correspondence. I have a single room and pay to have electricity. Our block is the only one at present with lights. We do not have a light each; there is a hole in one wall and the bulb is set here, shining on me on one side and my neighbor next door too.

"We cannot turn the lights on and off; they are set to come on at sunset and go off at nine o'clock. This means that though I pay for my electricity I cannot study late. My neighbors do not care to study so do not complain. They sleep at nine. They say I have no case for complaining to the authorities. I argue against this. What do you say?"

5. "I wrote passionate appeals to a certain girl. I did not know she had a boyfriend who is powerful in size and is in boxing contests. She gave him my letters and told me he would beat me to the ground.
"I cannot hide from him, he uses my beerhall. What can I do to save myself, for I am a tender little bloke?"

Adapted from From Tribe to Town edited by Leon E. Clark, Praeger Publishers, c1969, pp. 22-25

STUDENT READING # 11

Back to Africa

The mother country of most black Americans is Africa. The dream of a return to Africa has been an ever-present force in their lives. Most have been proud to be both American and African. Many have believed that the search for black identity can end only when they return to African soil.

American history gives many examples of this desire to return to Africa. After the close of the War of 1812, a Negro sea captain, Paul Cuffee of Massachusetts, helped 38 blacks return to Africa. He paid their passage aboard one of his vessels so that they could go to Sierra Leone to help Africans find a better way of life.

A few years later slave-holders John C. Calhoun, Henry Clay and others organized the American Colonization Society. They persuaded Congress to purchase land in Liberia. In 1820 the society began sending black colonists to its shores. Hardly 15,000 left America. The black population of Hartford, Connecticut asked, "Why should we leave this land so dearly bought by blood, groans and tears of our fathers? This is our home; here let us live and here let us die."

Movements to return blacks to Africa began again after the Civil War. Bishop Turner, a self-educated minister, was barred from the Georgia legislature during Reconstruction. He became disillusioned and lost hope for the black man's future in America. In 1875 he helped to promote an expedition to Africa. He sought help from Congress and was turned down. As a result, few black people left America. Most black Americans preferred to stay in the United States and fight for their rights.

The outstanding early champion of the African cause and the father of the movement today called Pan-Africanism was W.E.B. DuBois. The first Pan-African Congress was held in London in 1900 to protest the colonial partition of Africa. Thirty delegates from England, the United States, and the West Indies attended.

None was from Africa. DuBois was inspired to spend his entire lifetime in search of Negro-African unity, Negro African renaissance, Negro African revival--in a word, Pan-Africa. After World War I DuBois tried to persuade the Allies at the Versailles Conference to adopt a Human Rights for Africans. Small gains were made but it set an idea into motion. DuBois later moved to Ghana where he spent his last years.

During the twenties, thousands of blacks were attracted to Marcus Garvey's Back-to-Africa movement. Garvey believed black people owed their loyalty to Africa. His message was "Africa must be redeemed, and all of us pledge our manhood, our wealth, and our blood to this sacred cause....Africa shall be for the black people of the world."

Garvey was attacked by black intellectuals but his movement received over $10,000,000 from blacks who believed in him. In 1923 he was convicted in federal court for using the mail to defraud and sentenced to five years in prison. In 1927 he was deported to Jamaica and died in London in 1940. These words of Garvey proved to be prophetic: "I am only the forerunner of an awakened Africa that shall never go back to sleep."

In 1968, Ben Carter started another movement. Families were settled in Liberia where some found the customs difficulut to adjust to. Mrs. Figgures, the mother of nine children, returned to Chicago after eight months. She said "the difference between happiness and frustration in Liberia is how you stand economically. If I had enough money, I wouldn't live anywhere else."

In 1968-69 several students groups took trips to Africa. A group of young men from Harlem described the trip this way: "Going to Africa was like seeing a picture you've looked at all your life and just now have somebody explain what it means" and "I think we actually learned more about being black." The Safari girls from Chicago's South Side were also impressed with the attitudes and customs of the people of Liberia. Linda King noted "while we wear African clothes to look like them, they wear mini-skirts to look like us."

STUDENT READING # 12

The Awakening -- 1945 - 1970

Africa

1951 - Libya became independent.

1955 - Bandung Conference of leaders of nations of Africa and Asia in Indonesia. Independence from colonial rule was the theme.

1956 - Morocco Republic of Sudan Tunisia

1957 - Ghana became independent.

1958 - Guinea became independent. Accra Conference to plot Africa's future.

1960 - Congo Premier Lumumba slain. Cameroon gains independence. Chad, Central Africa Republic Congo, Dahomey, Ivory Coast, Mali, Mauritania, Niger, Nigeria, Senegal, Somali, Togo Upper Volta

1961 - Sierra Leone, Tanzania became independent. Republic of South Africa resigned from the Commonwealth.

1962 - Burundi, Rwanda and Uganda gain independence.

1963 - Kenya, Zanzibar became independent. Organization of African Unity met in Addis Ababa.

1964 - Kenyatta became President of Kenya. Malawi and Zambia became independent. Tanganyika and Zanzibar joined to form Tanzania.

United States

1945 - World War II ends.

1946 - President Truman creates Committee on Civil Rights.

1954 - Supreme Court rules that racial segregation in public schools was unconstitutional....School integration began in Washington, D.C. and Baltimore, Maryland

1955 - Bus boycott begins in Montgomery, Alabama.

1956 - Federal Court ruled that racial segregation on busses in Montgomery violated the Constitution.

1957 - Federal troops sent to Little Rock to enforce integration. SCLC organized.

1960 - Student sit-in demonstration in over 20 southern cities...San Antonio, Texas became first large city in South to integrate lunch counters. SNCC organized.

1961 - Freedom riders begin tour of South.

1962 - James Meredith integrates University of Mississippi. Gov. Ross Barnett tried to defy court order; 12,000 federal troops used to restore order.

1963 - March on Washington: 250,000 participate.

1964 - School boycotts in New York, Cinncinnati, Boston, Chicago, Cleveland....

1965 - Gambia gained independence.	1965 - Malcolm X assassinated...Thousands march from Selma to Montgomery.... Voting Rights Bill signed.... Watts erupts.
1966 - Botswana, Lesotho gained independence. First World Festival of Negro Arts held in Dakar, Senegal. Africans and Afro-Americans participated.	1966 - West Side Riots in Chicago.... Brooke elected Senator from Massachusetts.
1967 - Biafra secedes.	1967 - Black Power Conference at Newark. Carl Stokes elected mayor of Cleveland.
1968 - Swaziland independence declared. West African Regional group formed to promote economic cooperation.	1968 - Dr. Martin Luther King, Jr. murdered. Resurrection City established in Washington, D. C. (Poor People's Campaign)
1969 - 41 nations members of the Organization of African Unity. Ghana returned to civilian rule. Tom Mboya assassinated.	1969 - Black Construction Coalition composed of several civil rights groups shut down building projects in protest against discriminating hiring practices.
1970 - Biafra surrenders.	1970 - United States faces crises over federal responsibility for school desegregation.